1859 1909

Fifty Years of Work and Worship

# A Sermon

## Preached in St. Timothy's Church

Roxborough, Philadelphia

By the Rector

## The Reverend James Biddle Halsey

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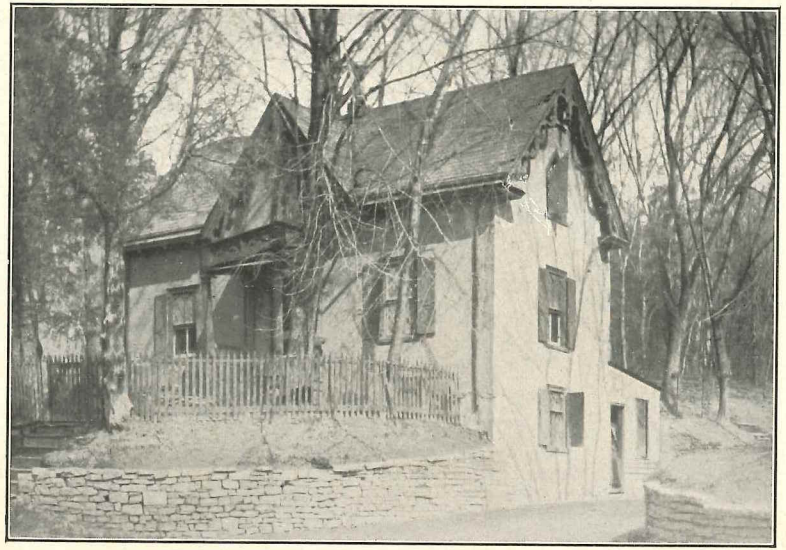
First Sunday in Advent, November 28th, 1909

The Fiftieth Anniversary of the Founding of the Parish



"Wissahiccon Sunday School"

Advent Sunday, November 27th, 1859

"Show Thy Servants Thy Work:

And

Their Children Thy Glory."

## FIFTY YEARS OF WORK AND WORSHIP.

Psalm 90: 16 (Pr. Bk.) "Show Thy servants Thy work: and their children Thy glory."

We gather up to-day fifty years of parish history from the very first beginnings on the First Sunday in Advent, November 27, 1859, when the "Wissahiccon Sunday School" started. At that time there was no contemplation of the Church and Parish unto which this seed should grow. We are to see how success led to larger need and larger venture; how self-assumed burdens increased and how undaunted faith shouldered those burdens; how God blessed the work and gave the increase; and how His faithful servants, never weary in well-doing, gave themselves in heart and mind and soul and strength until their children have entered into their present goodly heritage. I purpose to follow the early years in considerable detail, now quoting verbatim and now condensing the account in the first Parish Register; after that we must summarize rapidly; then gather up the spirit that breathes through this history; and finally interpret the lesson for our own day and generation.

Much must necessarily be omitted. Some names and some figures will appear; more must be read between the lines. I hardly think that even the detail will weary you if you will endeavor to live this history over again with

those who strove and struggled in the making of it. For parts that have been omitted or too scantily touched I must plead the limitations of time, not of indifference. May we not hope that out of the story will come for us a deeper thankfulness, a broader faith, a higher resolve to do our duty while the day lasts? So may we prepare ourselves to meet our Judge and Saviour when He comes again.

I begin with the first sentence in the Old Parish Register: "This parish was begun on the first Sunday in Advent, November 27th, A. D. 1859, by the holding upon that day of a Sunday-school in the dining-room and kitchen of a small house at the entrance to the residence of D. Rodney King. . . . This house was occupied as the summer residence of J. Vaughan Merrick, and being at the time named vacant, was cheerfully loaned for the purpose. . . . The reasons which prompted the establishment were these: The nearest places of worship or Sunday-schools of any kind were (first) that of the Baptists, at Leverington avenue, on the Ridge road, about a mile distant; (second) those of the Methodists or the Presbyterians in Manayunk, and at about the same distance or more. No Episcopal Church or Sunday-school existed at a nearer distance than two miles, viz., 'St. David's,' Manayunk, and 'St. James the Less,' below Falls of Schuylkill. St. Alban's, on the Ridge, was not then commenced.

"Therefore many children in the vicinity had no Sunday instruction, nor had the people any religious services on that day unless by going to one of the before-named places of worship. As a natural result the Sunday was not to many a day of rest, and during the summer months was not a day of tranquility. The school was at first called the 'Wissahickon' Sunday-school, being near the station of that name. As much publicity as possible having been given of the intention to open it, forty children assembled on the day named, and were met by eight teachers, including a superintendent, viz.: Mr. and Mrs. D. R. King, Mr. and Mrs. William F. Griffitts, Jr., Mr. and Mrs. T. F. Cauffman, Miss Emily Cauffman, Mr. Charles H. Miller. Mr. W. F. Griffitts, Jr., acted as superintendent."

[William H. James, in the employ of Mr. and Mrs. King, acted as janitor. Emmeline Winn (Bancroft) was one of the scholars. Both are with us to-day.]

"From this successful beginning the school gradually increased in numbers, and with such increase came an enhanced interest on the part both of teachers and scholars.

"In the month of March, 1860, it became necessary to vacate this house, which was wanted by its summer occupants; and the schools were removed to

a building known as the "Old Poor House," at the junction of the Ridge Road and Hermit's Lane.

"This building . . . was fitted up and was used the first year [to be accurate, six months] rent free, and afterwards at a rent of fifty dollars a year. The fitting up was done partly by the contribution of money from the founders and their friends, and partly by the freely-given labor of some of the workmen in the vicinity. The size of the building was 17 by 45 feet, and two stories in height. The upper floor was used for the Infant School. At the time of removal the number of names on the roll was about 70.

"The interest evinced by the scholars and their families in the school was general. This and the religious wants of those who were engaged in teaching it contributed to produce the resolve that a church service should be held each Sunday afternoon at 3 o'clock. The first of these services was held on April 22 (1860) by the Rev. J. W. Claxton, at that time Rector of St. David's Parish, Manayunk. That church being somewhat the nearest Episcopal Church and the one which had been previously attended by the majority of those who founded St. Timothy's, it was considered proper to obtain its Rector's ministration at the first service." [A faithful record of the names of 21 clergymen, who officiated on subsequent Sundays, is preserved; also of one lay-reader who conducted the service on three Sundays—until] "the first Rector, the Rev. John Leighton McKim, was called to the parish, October 28th, 1860. The attendance during these services was good, varying according to circumstances from 30 to 50 or 60.

"On the 31st day of May of this year (A. D. 1860), shortly after the beginning of these services, a meeting of the signers to articles of association for church purposes (12 in number) was held at the residence of Mr. King, the following named persons being present, viz: D. R. King, H. K. B. Ogle, A. A. Ripka, S. E. Babcock, C. H. Miller, W. F. Griffiths, Jr., J. V. Merrick, T. E. Cauffman. The other four signers, viz.: R. B. McCullagh, S. Wagner, J. D. Rodney and A. Hemsley, were absent. . . . A committee of three was appointed to prepare articles of incorporation, and to obtain a charter under the title of 'St. Timothy's, Roxborough.' Another committee of three to report the best plan for the organization of a parish. Another committee of three to prepare a code of by-laws."

A futile effort had been made to be admitted as a Parish in union with the Diocesan Convention in 1860. These committees now appointed did their work well. A charter was finally granted, under decree of Court, and the Parish legally incorporated February 5, 1861.

"A meeting (consisting of the previously named 12 gentlemen) was thereupon organized. . . . W. F. Griffiths, Jr., was named Rector's Warden and D. R. King, Accounting Warden. T. E. Cauffman was elected permanent Secretary. . . . By-laws were adopted.

"Thus the working machinery of the parish was completed and put into operation."

Before attempting to build a church it was recommended that a clergyman be obtained to have temporary charge of the Parish, and that, pending his selection, services should be maintained by the assistance of outside clergy.

"At a meeting held October 11th, 1860, a committee reported that they could obtain a clergyman for $600 per annum and the use of a Rectory rent free. A suitable house for this purpose was offered by members of the parish (Messrs. King and Merrick). It was the same house in which the Sunday-school had been started. . . . It was determined to invite a clergyman to take charge year by year until the success of the effort should seem to be assured. The Rev. John Leighton McKim was elected to the position. The Poor House was rented at $50 per annum, from October 9th (1860). A Committee was appointed to see if an eligible church lot could be obtained. Information was given of the purchase of a melodeon by several ladies and its gift to the parish; also of a Bible presented by St. Luke's, Germantown. The Committee on Lot was authorized to obtain plans for a building to hold 200 and to cost not over $2000. The salary of the Rector was fixed at $600 and the Rectory. The Rev. J. L. McKim entered upon his duties as Rector October 21st, 1860." [All this, mark you, was accomplished in less than a year from the opening of the Sunday School.]

"The Warden was directed to apply for union with the Convention of the Diocese, and to submit the Charter for approval.

"April 1st, 1861, the first Vestry was elected, as follows: J. Vaughan Merrick, Theophl. F. Cauffman, J. Duval Rodney, Samuel F. Babcock, T. Cecil Andrews, Charles H. Miller, William E. Griffitts, Jr., H. K. B. Ogle, R. R. McCullah, Samuel Wagner, Andrew A. Ripka and D. Rodney King.

"In May, 1861, the Parish was admitted to union with the Convention.

"In October, 1861, Mr. McKim's engagement as Rector was renewed for another year, with proviso that he should take other duty [at St. Mark's, Philadelphia], the salary from which should form part of the $600 pledged—the Parish being unable to pay that sum as expected. This is the first sign of difficulty in meeting current expenses.

"In December, 1861, Mr. W. E. Griffitts, Jr., resigned his post as Superin-

tendent of the Sunday School, and Mr. J. V. Merrick was appointed in his place January, 1862.

"At a meeting held April 24th, 1862, it was resolved to take immediate steps to obtain funds for a church building, which should be free for ever, and to obtain on ground rent or mortgage a lot for the same, the building to seat 225 and not to cost over $3500.

"In May a successful fair was held by the Ladies' Sewing Circle in aid of the building fund.

"At a meeting held May 26th, 1862, the Vestry approved plans by Emlen T. Littell, Church Architect, of New York, for a new Church, the cost of which was estimated at $3500, and ordered the Building Committee to contract for work at once. On June 15th, 1862, was purchased the lot upon which the Church stands, about 1⅛ acres, at a total cost of $1300, of which $1200 was to remain on mortgage.

"On July 18th, 1862, the corner-stone of St. Timothy's (Free) Church was laid by Bishop Alonzo Potter with addresses by the Rev. Messrs. Leighton Coleman [afterwards Bishop of Delaware] and B. Wistar Morris [afterwards Bishop of Oregon].

On October 9th, 1862, the Building Committee was authorized to receive subscriptions to the Building Fund, conditioned on the seats of the Church remaining forever free, except with the consent of the subscribers, or the return of subscription so made if desired.

On October 27th, 1862, the Rev. J. L. McKim, the first Rector of the Parish, resigned by letter, in which, after expressing his good feeling towards all of his charge, he expresses his devout thankfulness that the work of establishing a "free Church" has been so far successful. A Committee was appointed to lay out the church yard in burial lots.

At a meeting, December 12, Rev. A. M. Abel was elected Rector and the salary fixed at $500, and a Rectory. This invitation was declined.

On February 11th, 1863, the Vestry appointed a Committee to determine the annual rental of pews necessary to maintain the services, and on February 24th, 1863, the Vestry adopted a scale of rentals for 178 sittings, reserving as free 68 and the choir 6 sittings. Here again is the note of difficulty in maintaining the growing work. Meantime, on February 14th, 1863, the Church Building was consecrated to the purpose for which it was erected. This service was performed by the Rt. Rev. William Bacon Stevens, visiting clergy and the architect, E. T. Littell, Esq., being present.

"The Rev. C. Hare declined a call to the parish." Gifts of linen, a red altar cloth, slate tiling for the south porch and chancel, a Bishop's Chair and a memorial west window are noted.

On March 17th, 1863, the Rev. Samuel Hall, of Connecticut, was nominated, elected April 2, 1863, the salary being fixed at $700 per annum. He entered upon his duties May 3, 1863, and appointed T. E. Cauffman, Rector's Warden. Just before this J. Vaughan Merrick had been elected Accounting Warden.

The failure to make the sittings in the Church free, the scale of rentals and the sale of burial lots, all show the struggle it was to build and maintain this little parish. Yet faith was equal to the need. After such evidences of financial stringency one reads with surprise the next entry in the old Register:

"It was resolved to purchase for a Sunday School building the Government Hospital at Fourth and George Streets. It was also resolved to purchase a piece of land in the rear of the church yard, 40 feet deep by 205 feet long, on which to erect the Sunday School; the cost to be at the rate of $1000 per acre."

On July 20, 1863, report was made of the purchase of the lot, cost $206.26, on ground rent, and the erection of the building thereon, entire cost $535.56; also that it was used for the first time June 7th, 1863. The Building Committee for the Church made a final report that its entire cost, with furniture, organ, etc., and cash payment on the land ($100), insurance, conveyancing, architect's fees, etc., was $5229.89; which had been entirely paid for, except $150.84 advanced by the late Warden. This is surely a record of great accomplishment in a short three years and a half, in spite of 'the political and commercial difficulties,' (as an old letter puts it) of the Civil War.

The entries continue: "October 9th, 1863. It was reported that there were in the Sunday School and Bible Classes 58 scholars, 7 teachers, and in the Infant School 59 scholars, 1 teacher. October 26th, 1863. A composition bell by Meneely, of Troy, was this day mounted, the gifted of Mrs. J. V. Merrick.'

"November 27th, 1863, the first burial was made in the Church Yard, the remains of Richard William Hackford, a scholar of the Sunday School.

"January 8th, 1864. The Rector's salary was raised to $900 per annum, to take effect May 1, and a guarantee fund of $350 authorized.

"July 8th, 1864. Information was given that the organ had been enlarged by gift of D. R. King, Esq., at a cost of $99. Also, that a gift had been made to Dr. J. G. Gilchrist, Organist of the Church, who had been acting in that capacity gratuitously since the opening of the Church.

"January 13th, 1865. The front fence of the Church Yard and other improvements to roads, etc., had been completed, the cost of which, $178, had

been raised by subscription. The Accounting Warden calls the attention of the Vestry to the annual deficiency in the finances and urges immediate and effective relief so that the Parish may be self-supporting. A special collection for the third Sunday of each month, with monthly pledges, was resolved upon. A new pulpit and lecturn presented and erected." Once more we note the struggle, yet with it the resolve to shoulder larger and larger burdens as the result of growth.

Then come two entries of vivid historic interest: "April 9th, 1865. The Church bell was rung for an hour between 11 P. M. and midnight, by direction of the Wardens, on the receipt of the news of the surrender of Lee's Rebel Army to General Grant. The ringers were D. Rodney King, J. Vaughan Merrick and S. F. Babcock, of the Vestry; E. L. Cauffman, R. M. Carlisle and John Walker, Sexton.

"April 21, 1865. Resolutions were adopted expressive of the grief of all loyal citizens at the death by assassination of the late President of the United States, Abraham Lincoln, and it was ordered that the Church be placed in mourning for 90 days."

The record of hard work and benefaction continues: "July 14th, 1865. A gift from Charles M. Burns, Jr., of Germantown, viz., the decoration in color of the roof and framing of the Church."

"October 13th, 1865. The Ladies' Sewing Society reports $450 raised as the proceeds of a Fair."

How short such an entry is! And yet how long and arduous the faithful work it covers. Various means were devised to raise funds. "Dime-cards" were used, whereby one woman collected one dime per month from ten persons, a total of $12 in a year. Also, "orders for plain sewing and fancy work" were advertized for and received by the Ladies' Sewing Society. How efficient this society was is a matter of record in a letter from the Accounting Warden at a somewhat later date: "In regard to the bills for 'water pipe' and 'paving,' the sum required will be in the neighborhood of $500—rather a large sum to raise, in addition to our current expenses. However, knowing the ability of the Ladies to accomplish anything they undertake, we feel confident of their success in raising the desired funds."

On January 12, 1866. A testimonial to Dr. Gilchrist, the Organist, of $50 is reported. Also that the Rectory Fund had been begun by the purchase of $400 U. S. bonds. Truly, this young Parish had an insatiable thirst for work.

"April 6th, 1866. A new gravel roof placed on the Sunday School at a cost of $150."

On January 11th, 1867, the Sunday School is reported to have 140 scholars and a library of 400 volumes; and the Rectory Fund now amounts to $700 U. S. bonds.

On April 26th, 1867, the Accounting Warden in a letter to the Vestry calls attention to the deficiency in the income of the Parish. It would appear that his former recommendation to raise a guarantee fund had not been responded to; he renews the proposal and offers to give one-third of the needed amount if the balance be pledged. Here, again, one sees the struggle and the wearing strain of current balances on the wrong side.

On May 7th, 1867, the Rev. Samuel Hall resigned as Rector; accepted with deep regret. Services were continued by several clergymen. The Rev. Edward Hale (whose wife many years afterward made St. Timothy's her Parish Church) takes temporary charge of the Parish.

On June 14th, 1867, the Rev. William Augustus White was elected Rector. The salary was fixed at $1000 per annum and a Rectory, when the same should be built; meantime, an allowance of $300 per year for house rent.

On October 11th, 1867, a lot for Rectory was donated by J. V. Merrick on condition that a Rectory to cost about $5000 be proceeded with as soon as funds to roof it in could be obtained. The Vestry resolved to proceed with the building. The building, it seems, had been begun and would be roofed for about $3000. And right on top of this burden one almost gasps to read: "It was resolved to consider the expediency of establishing a PARISH SCHOOL!" Is not this the very audacity of faith? Do you wonder that the next entry reads: "March 26th, 1868. The pew rents were raised 50 per cent." and that on "July 10, 1868, a mortgage of $2800 was placed upon the Rectory, house and lot"? However, life must grow, in spite of growing pains.

On August 8th, 1868, the Rectory was entirely completed and occupied.

On September 29th, 1868, a Night School, held on two evenings weekly for free instruction in the rudimentary elements, was begun, which continued during the winter, with an attendance varying from 40 to 100.

Again comes the note of financial struggle:

"April 26, 1869. At a meeting held to consider the financial condition of the Parish it was determined to resort to envelopes for pledges to be taken up on the third Sunday of the month, in addition to the source of revenue already existing. Dr. William Camac undertook to pay off and satisfy the mortgage of $1200, which up to that time had rested on the Church Building, thus rendering it free of all encumbrance." Here we have the cloud and sunshine in the same

picture. Then came an act of faith toward an original aim, an aim both high and in every sense original in those days:

On May 31st, 1869, it was determined to make the *seats in the Church free* at the evening service. Also a weekly Communion was established.

Meantime the Chancel of the Church had been beautifully decorated in color by gift of J. V. Merrick. The fine wood had been originally secured by D. Rodney King from the old Burd Mansion, demolished at Ninth and Chestnut streets. This wood still graces the Church; we get no such wood nowadays.

Work proceeded, and found its expression in Beauty. On May 10th, 1869, the decorations of the Chancel, designed by C. M. Burns, Jr., were completed.

By October 18th, 1869, the Church had been thoroughly painted; gifts from individuals are noted of stone steps for Porch and Vestry; also chancel cushions. "The salary of the Rector was increased to $1500 and a Rectory, the Vestry deeming it expedient that the whole of the Rector's time be devoted to the Parish —he having previously found it necessary to augment his income by teaching." The Free Night School is again started for the winter.

On January 14th, 1870, the Rector requested that steps might be taken to enlarge the Church edifice. This was referred to a committee for consideration, which reported adversely April 22d, 1870. The total cost of the Rectory was reported at $6597.12. A committee was appointed to prepare a plan for additional voluntary contributions, the Rector co-operating. Still recurs the strain of maintaining the work, yet with it the determination to go on from srength to strength.

January 1, 1871. Improvements in Church music are noted. A Choir Guild is formed and instruction in Church music given. One could easily pause for grateful meditation just here.

On April 3d, 1871, "a deficit for the year of $400" is reported, with a total deficit of "$1200, owing to the Accounting Warden." A committee is appointed to prepare a plan for relief. A brief record this, yet how much of depression, uneasiness, perhaps despair, it veils.

April 14th, 1871. T. F. Cauffman elected Accounting Warden, Mr. J. V. Merrick having declined re-election. The Rector then appointed Mr. J. V. Merrick, Rector's Warden. Mr. W. P. Stroud was elected Secretary of the Vestry. The financial problem was grappled with by doubling price of burial lots and collecting pew rents in advance by bills rendered every two months. The next entry brings both surprise and relief: "May 2d, 1871. It was resolved to pay off $500 of the Rectory mortgage, reducing it to $2300, the funds being taken from the fund accumulated by the Ladies' Aid Society for that purpose."

The year 1871 also records final payment on the lot on which the Sunday School stood. The Church tower is built, the gift of J. V. Merrick, and a pipe organ containing two manuals, pedals and about 950 pipes is given as a memorial of Samuel V. Merrick by his wife and daughters. This gift was extended to arrange choir stalls for antiphonal choirs. Other donors widened the chancel arch and tiled the aisles. The Sunday School building needs enlargement, and out of this need grows the resolve to build a new stone structure instead of patching up the old wooden one. This resolve takes definite aim in 1872. "A bequest of $25 from Samuel Vaughan Cope, a deceased Sunday School scholar, being the amount of his savings, 'to be the nucleus for the building of a new Sunday School building,' is received"—a reminder of the many unrecorded gifts from the sacrifice and devotion of St. Timothy's faithful people. From June, 1860, to March, 1872, total contribution from the Ladies are noted of $3949.57. Is this not truly remarkable? Current expenses are behind, there is a mortgage on the Rectory, yet in the thick of it all this little flock shoulder a new bit of ground and a new building, not because they haven't enough to carry already, but because of the growing need.

Yet for all this splendid faith, this very year 1872 shows the cloud of deficiency in current-expense-account and the struggle to dispel it, the collecting of pledges, the resort to envelopes marked "For the support of the Rector," etc. But people gave themselves: "18 months of gratuitous service" are noted on the part of the organist. Notwithstanding, the last entry in the old Parish Register shows that faith was still being tested and the dawn had not yet come: "September 13, 1872. The Accounting Warden reported accessions to the Sunday School Building Fund of $200, by donations, and also submitted a statement showing that the plan proposed by the Rector for increasing the income had failed and that the Parish was unable to meet its obligations; whereupon it was ordered that the facts be presented to the Rector with the request that he call a meeting for conference, and that he be informed of the impending necessity to reduce the salary unless measures of relief could be devised."

Then came *a splendid venture of faith*—a return to first principles. *It was decided to make the Church forever* FREE. On Whitsunday, June 1, 1873, the renting of sittings was forever abandoned. Along with this was enjoined the duty and privilege of making regular, weekly, offerings to God. No longer should St. Timothy's Church be in danger of reproach as a religious "club," where money could buy privilege. Hereafter every worshiper, rich or poor, should have an equal right, and each an equal duty according to his ability. It is hard for us to-day to realize how visionary, almost fanatical, how opposed to

every particle of business common sense, such a step must have seemed to most people then. To-day 89 per cent. of our churches are free; then a free church was almost unknown. The comparative results for the 12 years under the rental system and the following 12 years under the free system were compiled years ago, and will bear quoting:

| Pew Rental System. Years 1861-1873. | | Free Seat System. Years 1874-1886. |
|---|---|---|
| 243 | BAPTISMS | 701 |
| 84 | CONFIRMED | 317 |
| 219 | COMMUNICANTS | 583 |
| 84 | COMMUNICANTS ADDED | 360 |
| 40 | MARRIAGES | 118 |
| 155 | S. S. SCHOLARS | 330 |
| 117 | BURIALS | 251 |
| $44,308.74 | TOTAL OFFERINGS | $128,964.81 |

Well may THE CHURCHMAN add: "Any one who is in doubt about the excellence of the free system might do well to ponder carefully the above figures."

Almost immediately the Church seems to have taken a new lease of life: not that burdens, difficulties, problems were removed; it is best they should not be, and our good God will never permit them to be; but there seems to have been given a new spirit of consecration and devotion for Christ and His Church. The year 1873 saw the founding of the Workingmen's Club and Institute, "to afford workingmen facilities for social intercourse, instruction and rational recreation." In 1876 the present site of the Club was given and the corner-stone of the building laid, April 7, 1877, and duly completed at a cost of over $18,000. It is of interest to note its library, night schools, beneficial society and building and loan association in a day when there was no other provision for such things. The Parish School was begun in 1873; the Parish Building in 1874, the corner-stone laid Whitsunday, the cost $8920.72. The first extension to the Church, adding 140 sittings, was dedicated in 1874, its cost ($3586.11) being the gift of a parishioner. The Baptistery was built in 1874 as a memorial gift from Mr. William H. Merrick and his family. In 1875 it was voted to keep the Church open daily from sunrise to sunset. The vested choir was introduced in 1876. In all of these remarkable expansions the Church was most fortunate in the generous gifts and leadership of a few individuals, but through it all the loving service of the many was being developed. The late beloved Rector, the Rev. R. E. Dennison, writes in his interesting Twenty-fifth Anniversary Sermon: "We have the first real attempt to test the sympathy and interest

of the members of the Parish in the project to build the stone wall with its Lich-gate, begun in September, 1881. The proposal to thus inclose the Church and Church Yard was most happily received, and the work begun promptly and completed in May, 1882. On the 27th of May, 1882, the same year, the Rt. Rev. Dr. Stevens, Bishop of Pennsylvania, consecrated the Church Yard, thus giving to those who are to lie there the comfortable sense of being buried in holy ground." The year 1883 saw the decoration of the nave walls and the roof of the choir, the gift of a parishioner. The foundation of the second extension of the Church was laid July 19, 1885, and the same opened for use on St. Timothy's Day, January 24, 1886. At the same time the Parish Building was nearly doubled in size. The cost of the addition to the Church and the Parish Building amounted to $17,500. Pledges to cover this were received during a period of three years; just here was a signal instance of the corporate power of the congregation acting as a whole in faith and continuance. Once again I quote from the same sermon: "Never in the history of the Parish has there been manifested a heartier or more united effort. Independently of the material work, there was evinced an affection for the Parish Church, which I may, without gainsaying, claim, continues to this day. God grant that this love for our dear Sanctuary may last unto generations yet unborn."

In 1888 the Roosevelt organ (built at a cost of $3200) was presented to the Parish as a memorial. The marble altar, the gift of an individual, enriched the already beautiful Sanctuary in 1892; the mosaic reredos was completed as a memorial gift in 1898. The chimes were hung in the tower and blessed on the Eve of All Saints', 1897. As far back as 1876 the fund had been started in the Saints' Day offerings. This fund purchased the four larger bells; the other six were given as memorials. A beautiful carved crucifix was erected over the pulpit All Saints' Day, 1908, and a Church Yard Cross in 1909. On the First Sunday in Advent, 1909, the Holy Eucharist became the central act of worship of every Lord's Day. Through these many years rich vestments, the fruit of count-less hours of skillful toil, have dignified the worship of God. But, best of all, the spirit which bestowed all these choice material possessions upon ourselves never was checked there, but overflowed. First the sick and suffering, who always have received consideration and sympathy within the Parish, were destined to have an ampler provision made for them in the community at large. The year 1890 saw the opening of St. Timothy's Hospital, a benefaction at first conceived as strictly a Church Hospital under the direct fostering care of St. Timothy's Church. Fortunately the Vestry, with rare vision, voted in favor of a larger foundation with the whole community represented in its upbuilding and develop-

ment, the only stipulation being that the people of St. Timothy's congregation should be represented by the Rector and Wardens as ex-officio members of the Board of Managers. How this institution has grown under God's blessing is patent to all eyes. God grant that you may always remember it in your alms and prayers.

An entry in the old Parish Register, showing the *intensive* personal side of all this work, gives the names of seven men baptized on one day, April 21, 1861. After one name is the penciled note: "Killed in battle." These were men baptized before going off to war. A silver bowl, used in lieu of a Font, is still in the possession of the living founder of the Parish.

A summary from the Parish Register, from December 25th, 1860, to this November 28, 1909, shows the *extensive* side of fifty years' labor for Christ and His Church, viz.:

Baptisms, 2159.

Confirmations, 1211.

Communicants (total number), 1764.

Marriages, 341.

Burials, 857.

Mention should be made of the thorough organization of the Parish in its various Guilds for men, women, boys and girls of varying ages. One notes the "Industrial School Ward," "The Employment Ward," the "Church Literature Ward," the "St. Margaret's Guild" to encourage the use of "The Churching of Women," with sick benefits for those in need of them. We have already seen in this rapid survey how Night Schools grew into the Parish School and into the Workingmen's Club and Institute; and perhaps we might add that out of the care for the sick grew, indirectly at least, St. Timothy's Hospital. Institutional work is more or less a part of almost every parish of any size to-day, but it is well to remember that St. Timothy's Parish, beginning as a rural Sunday School and from that becoming a little suburban Church, was one of the first in the country to develop this line of applied Christianity. Far beyond this Diocese its name was known. On one occasion Bishop Welles, of Wisconsin, visited it and wrote home to his people a glowing account of the beauty of its worship and the extent of its parochial activities.

What is the spirit that breathes through its history? May we not say that it is the CHURCH spirit as distinguished from the CLUB spirit? It started with an aim almost unheard of in those days; to be a FREE CHURCH in which money could buy no privilege. True, that aim proved too high even

for the faith of its high-souled founders, until a full dozen years had gone. Then, after hard discipline and many a severe lesson, scales fell from the eyes, and under a heavenly vision came higher resolve, surer faith, and even sterner service. Such a Church could not rest in conventional limitations; it had to grow, find new channels of outlet and new fields for energy. God's blessing rested upon it, too, because Work grew out of a reverent Worship. To-day, on every side, one finds reverence, dignity and beauty in the House of God. Nothing is too choice for His holy Sanctuary. But fifty years ago there was much that was slovenly, ugly to painfulness, and distressing, both in things done and left undone. St. Timothy's Church has been a great educator in reverence, in beauty, in the spirit of holiness. One can find in its archives letters, pencil sketches, bits of design, all showing the extreme thought and care with which every little detail was thought out and planned. It may be quite an elaborate plan or it may be a mere suggestion for a panel or bracket—all show that "infinite capacity for taking pains" which has so well been called the distinguishing mark of genius. It is so easy to give a dollar or write a check, as if this discharged one's responsibility; and so hard to give one's thought, and time, and heart, and soul to the work of God. This last is what our fathers did. Many of their names are unrecorded, perhaps forgotten by all but a few; others are conspicuous; yet all have had their part in the building, equally important in the eyes of Him Who seeth and judgeth all. One stone may be hidden in the foundation, another may be the keystone of an arch; each has its place, its important and necessary place, in God's holy temple.

One shrinks from singling out one here and there among so many. If I mention a name or two, may I not point to them as representative of their brethren rather than as separated from their brethren? We cannot let this day pass without blessing God for the founders of that Sunday School fifty years agone, with special remembrance of Mr. and Mrs. D. Rodney King; one in Paradise, yet with us in the Communion of Saints; one, thank God, still with us in the flesh, whose gracious presence is itself a benediction. Closely linked to them must be the name of William Henry James, the faithful servant in the house for more than all these fifty years. We thank God, too, for John Vaughan Merrick and Mary Sophia, his wife, whose lives have brought so many blessings to this community. And joined with these we can never forget Robert Evans Dennison, Priest, who for three years as Curate, and almost thirty years as Rector, in season and out of season, through evil report and good report, dark days and light, fat years and lean, faithfully shepherded this flock till God called him to his well-earned rest. "Grant, O Lord, that we with all Thy faithful departed ones, may have our perfect

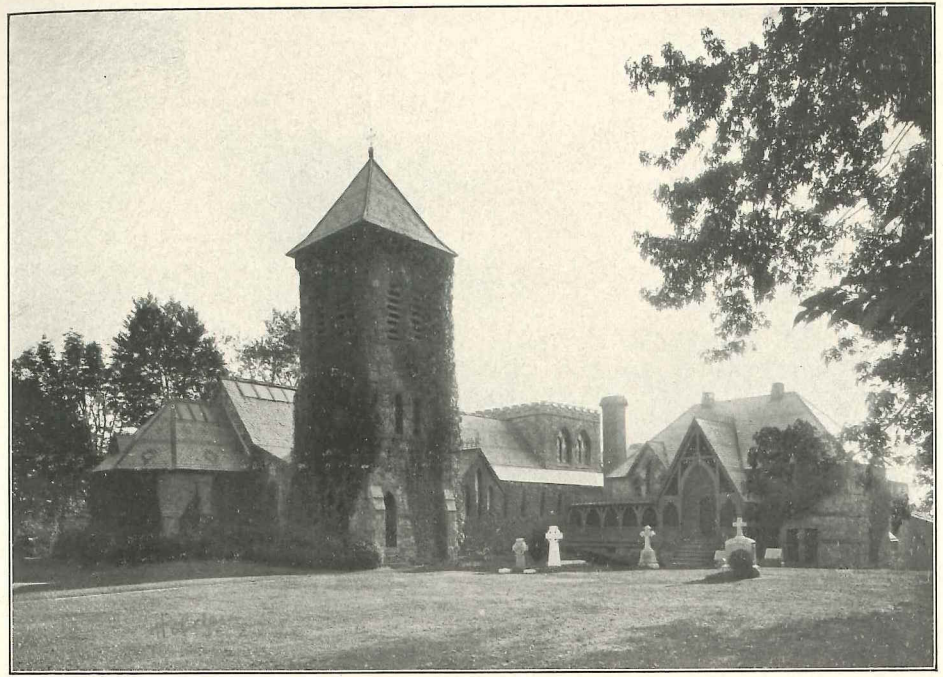
consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord."

One word, and I have done. What do these fifty years teach us? We have seen struggle, high resolve, undaunted faith, reverent worship, God's blessing, and accomplishment. Conditions change and channels of energy change with them. Much of the machinery of the past has been discarded, and wisely. But does the spirit within the wheels remain? The Church is facing larger problems and greater tasks than ever before. Shall we live to ourselves? or to something beyond ourselves? merely to maintain our existence? or to dare some great things for God and trust that He will give the strength and power to carry them through? If fifty years of Parish history teach anything they surely teach this, that *God blesses those servants who measure their service not against their own probable ability, but against the greatness of the human need.*

Dean Church closes his intensely interesting history of The Oxford Movement with a few significant words showing how that movement far outflowed the channels of its original purpose: "All the world knows that it was not in fact killed or even much arrested by the shock of 1845. . . . The cause which Mr. Newman had given up in despair was found to be deeply interesting in ever new parts of the country; and it passed gradually into the hands of new leaders more widely acquainted with English society. It had the sympathy and counsels of men of weight, or men who were rising into eminence and importance. . . Those times were the link between what we are now, so changed in many ways, and the original impulse given at Oxford. . . . Those times are almost more important than the history of the movement; for, besides vindicating it, they carried on its work to achievements and successes which, even in the most sanguine days of 'Tractarianism,' had not presented themselves to men's minds, much less to their hopes."

And then he closes his book with that striking sentence from the majestic Ninetieth Psalm, which I have made the motto of this sermon:

**"SHOW THY SERVANTS THY WORK: AND THEIR CHILDREN THY GLORY."**



St. Timothy's Church

Advent Sunday. November 28th, 1909